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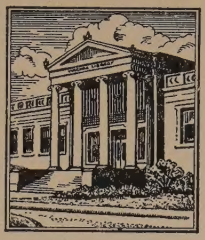
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Shall the Fundamentalists Win?

BY

HARRY EMERSON FOSDICK, D.D.

A Sermon Preached at the
First Presbyterian Church, New York
May 21, 1922

(Stenographically Reported by Margaret Renton)

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SHALL THE FUNDAMENTALISTS WIN?

By Harry Emerson Fosdick

This morning we are to think of the Fundamentalist controversy which threatens to divide the American churches, as though already they were not sufficiently split and riven. A scene, suggestive for our thought, is depicted in the fifth chapter of the Book of the Acts, where the Jewish leaders hale before them Peter and other of the apostles because they have been preaching Jesus as the Messiah. Moreover, the Jewish leaders propose to slay them, when in opposition Gamaliel speaks: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

One could easily let his imagination play over this scene and could wonder how history would have come out if Gamaliel's wise tolerance could have controlled the situation. For though the Jewish leaders seemed superficially to concur in Gamaliel's judgment, they nevertheless kept up their bitter antagonism and shut the Christians from the Synagogue. We know now that they were mistaken. Christianity, starting within Judaism, was not an innovation to be dreaded; it was the finest flowering out that Judaism ever had. When the Master looked back across his racial heritage and said, "I came not to destroy, but to fulfill," he perfectly described the situation. The Christian ideas of God, the Christian principles of life, the Christian hopes for the future, were all rooted in the Old Testament and grew up out of it, and the Master himself, who called the Jewish temple his Father's house, rejoiced in the glorious heritage of his people's prophets. Only, he did believe in a living God. He did not think that God was dead, having finished his words and works with Malachi. He had not simply a historic, but a contemporary God, speaking now, working now, leading his people now from partial into fuller truth. Jesus be-

lieved in the progressiveness of revelation and these Jewish leaders did not understand that. Was this new Gospel a real development which they might welcome or was it an enemy to be cast out? And they called it an enemy and excluded it. One does wonder what might have happened had Gamaliel's wise tolerance been in control.

We, however, face to-day a situation too similar and too urgent and too much in need of Gamaliel's attitude to spend any time making guesses at supposititious history. Already all of us must have heard about the people who call themselves the Fundamentalists. Their apparent intention is to drive out of the evangelical churches men and women of liberal opinions. I speak of them the more freely because there are no two denominations more affected by them than the Baptist and the Presbyterian. We should not identify the Fundamentalists with the conservatives. All Fundamentalists are conservatives, but not all conservatives are Fundamentalists. The best conservatives can often give lessons to the liberals in true liberality of spirit, but the Fundamentalist program is essentially illiberal and intolerant. The Fundamentalists see, and they see truly, that in this last generation there have been strange new movements in Christian thought. A great mass of new knowledge has come into man's possession: new knowledge about the physical universe, its origin, its forces, its laws; new knowledge about human history and in particular about the ways in which the ancient peoples used to think in matters of religion and the methods by which they phrased and explained their spiritual experiences; and new knowledge, also, about other religions and the strangely similar ways in which men's faiths and religious practices have developed everywhere. Now, there are multitudes of reverent Christians who have been unable to keep this new knowledge in one compartment of their minds and the Christian faith in another. They have been sure that all truth comes from the one God and is his revelation. Not, therefore, from irreverence or caprice or destructive zeal, but for the sake of intellectual and spiritual integrity, that they might really love the Lord their God not only with all their heart and soul and strength, but with all their mind, they have been trying to see this new knowledge in terms of the Christian faith and to see the Christian faith

in terms of this new knowledge. Doubtless they have made many mistakes. Doubtless there have been among them reckless radicals gifted with intellectual ingenuity but lacking spiritual depth. Yet the enterprise itself seems to them indispensable to the Christian church. The new knowledge and the old faith cannot be left antagonistic or even disparate, as though a man on Saturday could use one set of regulative ideas for his life and on Sunday could change gear to another altogether. We must be able to think our modern life clear through in Christian terms and to do that we also must be able to think our Christian life clear through in modern terms.

There is nothing new about the situation. It has happened again and again in history, as, for example, when the stationary earth suddenly began to move and the universe that had been centered in this planet was centered in the sun around which the planets whirled. Whenever such a situation has arisen, there has been only one way out: the new knowledge and the old faith had to be blended in a new combination. Now, the people in this generation who are trying to do this are the liberals, and the Fundamentalists are out on a campaign to shut against them the doors of the Christian fellowship. Shall they be allowed to succeed?

It is interesting to note where the Fundamentalists are driving in their stakes to mark out the deadline of doctrine around the church, across which no one is to pass except on terms of agreement. They insist that we must all believe in the historicity of certain special miracles, pre-eminently the virgin birth of our Lord; that we must believe in a special theory of inspiration—that the original documents of the Scripture, which of course we no longer possess, were inerrantly dictated to men a good deal as a man might dictate to a stenographer; that we must believe in a special theory of the atonement—that the blood of our Lord, shed in a substitutionary death, placates an alienated Deity and makes possible welcome for the returning sinner; and that we must believe in the second coming of our Lord upon the clouds of heaven to set up a millennium here, as the only way in which God can bring history to a worthy dénouement. Such are some of the stakes which are being driven, to mark a deadline of doctrine around the church.

If a man is a genuine liberal, his primary protest is not against holding these opinions, although he may well protest against their being considered the fundamentals of Christianity. This is a free country and anybody has a right to hold these opinions or any others, if he is sincerely convinced of them. The question is: has anybody a right to deny the Christian name to those who differ with him on such points and to shut against them the doors of the Christian fellowship? The Fundamentalists say that this must be done. In this country and on the foreign field they are trying to do it. They have actually endeavored to put on the statute books of a whole state binding laws against teaching modern biology. If they had their way, within the church, they would set up in Protestantism a doctrinal tribunal more rigid than the Pope's. In such an hour, delicate and dangerous, when feelings are bound to run high, I plead this morning the cause of magnanimity and liberality and tolerance of spirit. I would, if I could reach their ears, say to the Fundamentalists about the liberals what Gamaliel said to the Jews, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

That we may be entirely candid and concrete and may not lose ourselves in any fog of generalities, let us this morning take two or three of these Fundamentalist items and see with reference to them what the situation is in the Christian churches. Too often we preachers have failed to talk frankly enough about the differences of opinion which exist among evangelical Christians, although everybody knows that they are there. Let us face this morning some of the differences of opinion with which somehow we must deal.

We may well begin with the vexed and mooted question of the virgin birth of our Lord. I know people in the Christian churches, ministers, missionaries, laymen, devoted lovers of the Lord and servants of the Gospel, who, alike as they are in their personal devotion to the Master, hold quite different points of view about a matter like the virgin birth. Here, for example, is one point of view: that the virgin birth is to be accepted as historical fact; it

actually happened; there was no other way for a personality like the Master to come into this world except by a special biological miracle. That is one point of view, and many are the gracious and beautiful souls who hold it. But, side by side with them in the evangelical churches is a group of equally loyal and reverent people who would say that the virgin birth is not to be accepted as an historic fact. To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. Many people suppose that only once in history do we run across a record of supernatural birth. Upon the contrary, stories of miraculous generation are among the commonest traditions of antiquity. Especially is this true about the founders of great religions. According to the records of their faiths, Buddha and Zoroaster and Lao-Tsze and Mahavira were all supernaturally born. Moses, Confucius and Mohammed are the only great founders of religions in history to whom miraculous birth is not attributed. That is to say, when a personality arose so high that men adored him, the ancient world attributed his superiority to some special divine influence in his generation, and they commonly phrased their faith in terms of miraculous birth. So Pythagoras was called virgin born, and Plato, and Augustus Cæsar, and many more. Knowing this, there are within the evangelical churches large groups of people whose opinion about our Lord's coming would run as follows: those first disciples adored Jesus—as we do; when they thought about his coming they were sure that he came specially from God—as we are; this adoration and conviction they associated with God's special influence and intention in his birth—as we do; but they phrased it in terms of a biological miracle that our modern minds cannot use. So far from thinking that they have given up anything vital in the New Testament's attitude toward Jesus, these Christians remember that the two men who contributed most to the church's thought of the divine meaning of the Christ were Paul and John, who never even distantly allude to the virgin birth.

Here in the Christian churches are these two groups of people and the question which the Fundamentalists raise is this: shall one of them throw the other out? Has intolerance any contribution

to make to this situation? Will it persuade anybody of anything? Is not the Christian church large enough to hold within her hospitable fellowship people who differ on points like this and agree to differ until the fuller truth be manifested? The Fundamentalists say not. They say that the liberals must go. Well, if the Fundamentalists should succeed, then out of the Christian church would go some of the best Christian life and consecration of this generation—multitudes of men and women, devout and reverent Christians, who need the church and whom the church needs.

Consider another matter on which there is a sincere difference of opinion between evangelical Christians: the inspiration of the Bible. One point of view is that the original documents of the Scripture were inerrantly dictated by God to men. Whether we deal with the story of creation or the list of the dukes of Edom or the narratives of Solomon's reign or the Sermon on the Mount or the thirteenth chapter of First Corinthians, they all came in the same way and they all came as no other book ever came. They were inerrantly dictated; everything there—scientific opinions, medical theories, historical judgments, as well as spiritual insight—is infallible. That is one idea of the Bible's inspiration. But side by side with those who hold it, lovers of the Book as much as they, are multitudes of people who never think about the Bible so. Indeed, that static and mechanical theory of inspiration seems to them a positive peril to the spiritual life. The Koran similarly has been regarded by Mohammedans as having been infallibly written in heaven before it came to earth. But the Koran enshrines the theological and ethical ideas of Arabia at the time when it was written. God an Oriental monarch, fatalistic submission to his will as man's chief duty, the use of force on unbelievers, polygamy, slavery—they are all in the Koran. The Koran was ahead of the day when it was written, but, petrified by an artificial idea of inspiration, it has become a millstone about the neck of Mohammedanism. When one turns from the Koran to the Bible, he finds this interesting situation. All of these ideas, which we dislike in the Koran, are somewhere in the Bible. Conceptions from which we now send missionaries to convert Mohammedans are to be found in the Book. There one can find God thought of as an Oriental

monarch; there, too, are patriarchal polygamy, and slave systems, and the use of force on unbelievers. Only in the Bible these elements are not final; they are always being superseded; revelation is progressive. The thought of God moves out from Oriental kingship to compassionate fatherhood; treatment of unbelievers moves out from the use of force to the appeals of love; polygamy gives way to monogamy; slavery, never explicitly condemned before the New Testament closes, is nevertheless being undermined by ideas that in the end, like dynamite, will blast its foundations to pieces. Repeatedly one runs on verses like this: "It was said to them of old time . . . but I say unto you"; "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son"; "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent"; and over the doorway of the New Testament into the Christian world stand the words of Jesus: "When he, the Spirit of truth is come, he shall guide you into all the truth." That is to say, finality in the Koran is behind; finality in the Bible is ahead. We have not reached it. We cannot yet compass all of it. God is leading us out toward it. There are multitudes of Christians, then, who think, and rejoice as they think, of the Bible as the record of the progressive unfolding of the character of God to his people from early primitive days until the great unveiling in Christ; to them the Book is more inspired and more inspiring than ever it was before; and to go back to a mechanical and static theory of inspiration would mean to them the loss of some of the most vital elements in their spiritual experience and in their appreciation of the Book.

Here in the Christian church to-day are these two groups, and the question which the Fundamentalists have raised is this: shall one of them drive the other out? Do we think the cause of Jesus Christ will be furthered by that? If he should walk through the ranks of this congregation this morning, can we imagine him claiming as his own those who hold one idea of inspiration and sending from him into outer darkness those who hold another? You cannot fit the Lord Christ into that Fundamentalist mold. The church would better judge his judgment. For in the Middle West the

Fundamentalists have had their way in some communities and a Christian minister tells us the consequence. He says that the educated people are looking for their religion outside the churches.

Consider another matter upon which there is a serious and sincere difference of opinion between evangelical Christians: the second coming of our Lord. The second coming was the early Christian phrasing of hope. No one in the ancient world had ever thought, as we do, of development, progress, gradual change, as God's way of working out his will in human life and institutions. They thought of human history as a series of ages succeeding one another with abrupt suddenness. The Græco-Roman world gave the names of metals to the ages—gold, silver, bronze, iron. The Hebrews had their ages too—the original Paradise in which man began, the cursed world in which man now lives, the blessed Messianic Kingdom some day suddenly to appear on the clouds of heaven. It was the Hebrew way of expressing hope for the victory of God and righteousness. When the Christians came they took over that phrasing of expectancy and the New Testament is aglow with it. The preaching of the apostles thrills with the glad announcement, "Christ is coming!"

In the evangelical churches to-day there are differing views of this matter. One view is that Christ is literally coming, externally on the clouds of heaven, to set up his kingdom here. I never heard that teaching in my youth at all. It has always had a new resurrection when desperate circumstances came and man's only hope seemed to lie in divine intervention. It is not strange, then, that during these chaotic, catastrophic years there has been a fresh rebirth of this old phrasing of expectancy. "Christ is coming!" seems to many Christians the central message of the Gospel. In the strength of it some of them are doing great service for the world. But unhappily, many so overemphasize it that they outdo anything the ancient Hebrews or the ancient Christians ever did. They sit still and do nothing and expect the world to grow worse and worse until he comes.

Side by side with these to whom the second coming is a literal expectation, another group exists in the evangelical churches. They, too, say, "Christ is coming!" They say it with all their

hearts; but they are not thinking of an external arrival on the clouds. They have assimilated as part of the divine revelation the exhilarating insight which these recent generations have given to us, that development is God's way of working out his will. They see that the most desirable elements in human life have come through the method of development. Man's music has developed from the rhythmic noise of beaten sticks until we have in melody and harmony possibilities once undreamed. Man's painting has developed from the crude outlines of the cavemen until in line and color we have achieved unforeseen results and possess latent beauties yet unfolded. Man's architecture has developed from the crude huts of primitive men until our cathedrals and business buildings reveal alike an incalculable advance and an unimaginable future. Development does seem to be the way in which God works. And these Christians, when they say that Christ is coming, mean that, slowly it may be, but surely, his will and principles will be worked out by God's grace in human life and institutions, until "he shall see of the travail of his soul and shall be satisfied."

These two groups exist in the Christian churches and the question raised by the Fundamentalists is: shall one of them drive the other out? Will that get us anywhere? Multitudes of young men and women at this season of the year are graduating from our schools of learning, thousands of them Christians who may make us older ones ashamed by the sincerity of their devotion to God's will on earth. They are not thinking in ancient terms that leave ideas of progress out. They cannot think in those terms. There could be no greater tragedy than that the Fundamentalists should shut the door of the Christian fellowship against such.

I do not believe for one moment that the Fundamentalists are going to succeed. Nobody's intolerance can contribute anything to the solution of the situation which we have described. If, then, the Fundamentalists have no solution of the problem, where may we expect to find it? In two concluding comments let us consider our reply to that inquiry.

The first element that is necessary is a spirit of tolerance and Christian liberty. When will the world learn that intolerance solves no problems? This is not a lesson which the Fundamental-

ists alone need to learn; the liberals also need to learn it. Speaking, as I do, from the viewpoint of liberal opinions, let me say that if some young, fresh mind here this morning is holding new ideas, has fought his way through, it may be by intellectual and spiritual struggle, to novel positions, and is tempted to be intolerant about old opinions, offensively to condescend to those who hold them and to be harsh in judgment on them, he may well remember that people who held those old opinions have given the world some of the noblest character and the most rememberable service that it ever has been blessed with, and that we of the younger generation will prove our case best, not by controversial intolerance, but by producing, with our new opinions, something of the depth and strength, nobility and beauty of character that in other times were associated with other thoughts. It was a wise liberal, the most adventurous man of his day—Paul the Apostle—who said, "Knowledge puffeth up, but love buildeth up."

Nevertheless, it is true that just now the Fundamentalists are giving us one of the worst exhibitions of bitter intolerance that the churches of this country have ever seen. As one watches them and listens to them, he remembers the remark of General Armstrong of Hampton Institute: "Cantankerousness is worse than heterodoxy." There are many opinions in the field of modern controversy concerning which I am not sure whether they are right or wrong, but there is one thing I am sure of: courtesy and kindliness and tolerance and humility and fairness are right. Opinions may be mistaken; love never is.

As I plead thus for an intellectually hospitable, tolerant, liberty-loving church, I am of course thinking primarily about this new generation. We have boys and girls growing up in our homes and schools, and because we love them we may well wonder about the church which will be waiting to receive them. Now, the worst kind of church that can possibly be offered to the allegiance of the new generation is an intolerant church. Ministers often bewail the fact that young people turn from religion to science for the regulative ideas of their lives. But this is easily explicable. Science treats a young man's mind as though it were really important. A scientist says to a young man: "Here is the universe

challenging our investigation. Here are the truths which we have seen, so far. Come, study with us! See what we already have seen and then look further to see more, for science is an intellectual adventure for the truth." Can you imagine any man who is worth while turning from that call to the church, if the church seems to him to say, "Come, and we will feed you opinions from a spoon. No thinking is allowed here except such as brings you to certain specified, predetermined conclusions. These prescribed opinions we will give you in advance of your thinking; now think, but only so as to reach these results." My friends, nothing in all the world is so much worth thinking of as God, Christ, the Bible, sin and salvation, the divine purposes for humankind, life everlasting. But you cannot challenge the dedicated thinking of this generation to these sublime themes upon any such terms as are laid down by an intolerant church.

The second element which is needed if we are to reach a happy solution of this problem is a clear insight into the main issues of modern Christianity and a sense of penitent shame that the Christian church should be quarreling over little matters when the world is dying of great needs. If, during the war, when the nations were wrestling upon the very brink of hell and at times all seemed lost, you chanced to hear two men in an altercation about some minor matter of sectarian denominationalism, could you restrain your indignation? You said, "What can you do with folks like this who, in the face of colossal issues, play with the tiddledywinks and peccadillos of religion?" So, now, when from the terrific questions of this generation one is called away by the noise of this Fundamentalist controversy, he thinks it almost unforgivable that men should tithe mint and anise and cummin, and quarrel over them, when the world is perishing for the lack of the weightier matters of the law, justice, and mercy, and faith. These last weeks, in the minister's confessional, I have heard stories from the depths of human lives where men and women were wrestling with the elemental problems of misery and sin—stories that put upon a man's heart a burden of vicarious sorrow, even though he does but listen to them. Here was real human need crying out after the living God revealed in Christ. Consider all the multitudes of men who

so need God, and then think of Christian churches making of themselves a cockpit of controversy when there is not a single thing at stake in the controversy on which depends the salvation of human souls. That is the trouble with this whole business. So much of it does not matter! And there is one thing that does matter—more than anything else in all the world—that men in their personal lives and in their social relationships should know Jesus Christ.

Just a week ago I received a letter from a friend in Asia Minor. He says that they are killing the Armenians yet; that the Turkish deportations still are going on; that lately they crowded Christian men, women and children into a conventicle of worship and burned them together in the house where they had prayed to their Father and to ours. During the war, when it was good propaganda to stir up our bitter hatred against the enemy we heard of such atrocities, but not now! Two weeks ago, Great Britain, shocked and stirred by what is going on in Armenia, did ask the Government of the United States to join her in investigating the atrocities and trying to help. Our Government said that it was not any of our business at all. The present world situation smells to heaven! And now, in the presence of colossal problems, which must be solved in Christ's name and for Christ's sake, the Fundamentalists propose to drive out from the Christian churches all the consecrated souls who do not agree with their theory of inspiration. What immeasurable folly!

Well, they are not going to do it; certainly not in this vicinity. I do not even know in this congregation whether anybody has been tempted to be a Fundamentalist. Never in this church have I caught one accent of intolerance. God keep us always so and ever increasing areas of the Christian fellowship: intellectually hospitable, open-minded, liberty-loving, fair, tolerant, not with the tolerance of indifference as though we did not care about the faith, but because always our major emphasis is upon the weightier matters of the law.

PRAYER

Eternal God, our Father, we have prayed to Thee for many things lest by our sins we should destroy our lives and hurt Thy cause. Hear us this morning as with eager prayer we lift up our hearts and seek from Thee the grace of magnanimity, the ability to differ and yet love, the beauty of tolerance and of a large heart. Grant Thy church this grace, possessing which alone we may be disciples of the Master who said, "By this shall all men know that ye are my disciples, if ye have love one to another." We ask it in his name, Amen.

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